

Former Peru missionary to speak at wives' retreat

Mrs. J. Bryan Brasington, former missionary to Peru, will be a featured speaker at the eleventh annual Wives' Retreat, sponsored by Woman's Missionary Union, January 22-23, at Camp Garaywa.

Vickey and "Breezy" Brasington were appointed by the Foreign Mission Board in 1955. They served in Peru until 1970. At that time they moved to Colombia, where he served as field representative for the northern part of Spanish-speaking South America. Since 1975, they have lived in Richmond, where he serves as director for western South America for the Foreign Mission Board.

Mrs. Brasington will lead three 45-minute sessions during the weekend, using the family life of the minister as the basis for her messages.

Other speakers will be Mrs. Bonita

Bridges, area consumer management specialist for the Cooperative Extension Service, who will give emphasis to care and use of money; Mrs. Kerry Grantham, music assistant, Broadmoor Baptist Church, Jackson, who will discuss simple ways of teaching music to children; and Sam Gore, professor of art at Mississippi College, who will sculpt in clay a bust of Christ.

The Ladies' Washboard Band from Morrison Heights Baptist Church, Clinton, will highlight the fellowship activities on Friday night.

This complimentary retreat is for women 40 and under who are married to ministers—preachers, workers in education, music, youth activities. Wives of of ministerial students are also invited to attend.

The retreat will begin with supper at 5:30 on Friday and conclude at 2:30 Saturday afternoon. Each participant should bring her own linens.

For further information and reservations, contact Woman's Missionary Union, Box 530, Jackson 39205.

Angola may allow missionaries' return

By Robert O'Brien

RICHMOND, Va. (BP) — The government of Angola may allow missionary personnel with technical expertise to reopen work in the African nation, according to a Southern Baptist missionary who visited there.

Betty McCown Dixon, former missionary to Angola now serving in Portugal, said conversations with government officials in two provinces indicated that such personnel—doctors, nurses, teachers, veterinarians, agriculturists and others—would be welcome to help in the "reconstruction of Angola."

Southern Baptist missionaries evacuated the civil war-torn nation in August 1975, a few months before Portugal granted Angola's Marxist government its independence. No missionaries have since been able to return as residents.

Mrs. Dixon, who served in Angola with her husband, Curtis, before transferring to Portugal, spent about two weeks in Angola on a visitor's visa in August 1981, to participate in the dedication of a new church building.

She suggested the re-entry possibility in a recent report to Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa. Saunders said he has encouraged the Dixons and the Baptist Convention of Angola to explore the situation.

Mrs. Dixon noted that life would be difficult for anyone who would go because of food shortages and lack of other items often considered neces-

sary by Americans. But she said Baptist churches continue to meet and are growing.

"There are now 55 churches and more than 35 missions... with a membership of approximately 21,000," she said. "The government so far has imposed no other restrictions on worship (except that) they can have services only on church property."

Churches in the Baptist Convention of Angola had a reported 12,000 members before missionary evacuation in 1975. Some estimates place current membership above 21,000. Mrs. Dixon said she has asked for up-to-date statistical data.

At the church in Huambo that she came to Angola to help dedicate, she said an estimated 2,500 people attended a five-hour service, which resulted in 23 decisions for Christ.

(O'Brien writes for the FMB.)

Begin to see Smith, Mississippians

The Anti-Defamation League of B'nai B'rith invited Southern Baptist Convention President Bailey Smith to visit Israel along with a group of Southern Baptist laymen and pastors and a group of American Jews.

Included in the trip which took place Nov. 30-Dec. 9, two former Mississippians, Ed Young, a native of Laurel, and Johnny Baker, layman, formerly of Meridian.

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To fulfill 1981 SBC resolution

Billy Graham to keynote pre-convention meeting

NEW ORLEANS (BP)—Evangelist Billy Graham will keynote an evangelistic rally at the Superdome Sunday, June 13, in advance of the 1982 annual meeting of the Southern Baptist Convention.

The rally, expected to draw 75,000 people, is being planned as part of the annual Southern Baptist Pastors Conference, which traditionally meets on the Sunday and Monday in advance of the SBC.

It will climax a three-day door-to-door witnessing effort, which is expected to draw some 3,000 young people and 5,000 adults to the streets and residential areas of greater New Orleans.

Ed Young, pastor of Second Baptist Church of Houston and president of the Pastors Conference, said the meeting "began as a dream type of thing," but

rapidly took shape as a massive evangelistic rally.

"We have an opportunity to have the largest gathering of Southern Baptists in history," Young said, noting that a rally in Houston's Astrodome during the 1979 SBC meeting drew an estimated 50,000 persons.

"It is my prayer that this rally will set the entire tone for our convention," Young added. "It can say to the world that this is what we are to do; that this is our purpose; that this is our goal. All other things are peripheral. We are an evangelistic body which has the world on our hearts. At this meeting in New Orleans, we are putting into action what we have been preaching about."

To help make the rally a cooperative venture, Young approached Charles E. Fuller, pastor of First Baptist Church of Roanoke, Va., and chair-

man of the 1982 SBC Order of Business Committee, which plans and leads the annual meeting.

Fuller said the committee had been seeking a means to have a specific evangelistic effort, in fulfillment of a resolution adopted at the 1981 SBC in Los Angeles.

"The resolution specified that the SBC work with New Orleans and Louisiana Baptists in a definite, concerted evangelistic effort in the city during the time of the convention meeting," Fuller said. "As we looked at the convention program from Tuesday through Thursday, we were hard pressed to discover a time to have an evangelistic rally."

The Pastors Conference-sponsored rally, Fuller said, is a way in which the Convention can carry out the intent of the 1981 resolution.

Fuller, who said the Order of Business Committee was acting cooperatively in responding to the proposal, wrote or telephoned leaders of the groups which hold pre-convention meetings on the Sunday and Monday preceding the SBC.

"We felt they should have the same opportunity to respond we had," Fuller said, adding that he has heard from most of the groups, and each he heard from indicated willingness to plan programs in such a way as to allow their participants to take part in the Graham rally.

Catherine Allen, assistant to the executive director of the Woman's Missionary Union, said the WMU was informed of the meeting after the format of the 1982 WMU meeting had already been publicized.

"Fortunately," she said, "we had not planned a general assembly for that evening as we have done in years past. We had planned small group activities, including a dinner for women in ministry. They will be adjourned in time for people to make it to the rally."

Young said the rally is scheduled to begin at 7:30 p.m., with Graham to speak about 8:30 p.m., in order to allow the other organizations time to have meetings and then to participate in the rally.

Nolan Johnston, director of missions for the Greater New Orleans Baptist Association, said the rally will be preceded by two major evangelistic efforts, including door-to-door witnessing by young people, a youth rally to be addressed by evangelist Arthur Blessitt, and a city-wide visitation campaign by youth and adults in advance of the rally.

The witnessing effort, Johnston said, has been "set for over a year. We were planning it before Billy Graham was invited."

He said New Orleans Baptists are "going to work hard and are committed to making this a meaningful thing. We believe God is going to bless us."

Young added he "hopes 3,000 or 4,000 people come to know Christ" during the effort, "I feel this is of God and that he is going to bless it."

Parchman "free world" people now have someone to turn to

By Tim Nicholas

Inside the walls of Mississippi State Penitentiary, better known as Parchman, live more than 3,000 people. Most are inmates—convicted of crimes against the State—locked in against their will.

But also within the confines of the sprawling facility in Sunflower County is a group of people living there of their own volition. These are the staff and their families who live in Parchman housing—now there are 130 "free world" families living there. Other staffers live elsewhere.

They live a world apart. Even friends visiting can't just drive up to their houses—they have to pass the guards at the gates. That keeps out unwanted salesmen, though, said one resident.

But it is a life of isolation. It's 30 miles to the movies. "It's not fair to our children bringing them up here," said a resident about the lack of recreational facilities for the kids of the staffers. Another added, "But they're a lot safer here than on the streets of Jackson."

The conversation about the isolation took place in the home of Mrs. Bonnie Able, who, along with her husband, hosts a home Bible study each week at their house.

The study is led by Ovis Fairley, a newcomer to Parchman, whose job, he believes, is unique in the nation. Fairley directs Parchman Prison Ministries for the

Sunflower Baptist Association. The job is aimed primarily at developing a spiritual ministry for the prison staff and its families.

Apparently, Fairley is being welcomed with open arms. Until he can get his own offices, the prison has allowed Fairley to use a room in the chaplain's office. He has full freedom across the facilities to visit staffers and prisoners alike.

Since his arrival in mid-July of this year, Fairley has visited in more than 80 of the staffers' homes. "To let them know I was available at any time to help them with their spiritual needs."

He's organized two home Bible studies, led in five Backyard Bible Clubs which enrolled 50 kids (local church volunteers staffed them), and has made plans for revivals in the future.

In an "eat-in" meetin' with staffers, Fairley asked how he could serve them. They told him the Bible studies were a good start and that worship services would be good.

"One comment I picked up on," said Fairley, "was I'm glad you're here; there's always someone coming to help the inmates, but never anyone to help the staff."

In his home visits, Fairley said he found only a "couple of people" who said they would not be interested in home

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Ovis Fairley leads Bible study in a Parchman Staffer's home.

Pearl voters turn down beer sales in referendum

Voters in the city of Pearl last week turned down local beer sales in a referendum that included passage of a \$1.5 million school bond.

Unofficial returns showed those voting for beer sales totaled 2,264; those against were 2,360.

Church leaders, working under a Christian Action Committee, headed by Curtis Williams, pastor of McLaurin Heights Baptist Church, fought the proposal to sell beer in town.

Williams said the coalition included members of Methodist, Presbyterian, Church of God, and Pentecostal churches. Participating churches raised money to advertise their oppo-

sition to the sales and to publish a tabloid distributed door to door. Williams declined to name the amount raised because he said he didn't want the "other side" to know.

Williams expressed pride in Mayor Vaughn Galloway, a deacon at McLaurin Heights church. Galloway's stand against the sale of beer in Pearl, "took a lot of backbone," said Williams.

"It's anywhere you turn," said Williams of beer sales. "It's nice... not to have to put up with it (here)," he said.

The state legislature allows local municipalities to have alcohol referendums every five years. This was the first for the eight-year-old town.

State Baptist budget lags \$390,200

Mississippi Baptists entered the last month of the year more than \$300,000 behind the budget project for an 11-month period; but a great deal of the reason for that could be because November ended on Monday, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

Gifts for missions from Mississippi Baptist churches during 1981 totaled \$11,210,217 through the first 11 months, meaning that the average has been more than \$1 million per month. The Cooperative Program total through November, however, is to be compared with a pro rata budget figure for 11 months of \$11,600,417. The difference is \$390,200.

The annual budget for 1981 is \$12,655,000. Because of the fact that many churches were not able to get their November Cooperative Program gifts into the Convention Board offices until early in December, the final month is expected to be a good one, Kelly said.

The November total was \$945,658. This was an increase of \$137,668 over November of last year, or 19.4 percent. The 11-month total was \$858,864 more than the \$10,351,353 of the same period for last year for an 8.3 percent increase.

"Next year is a critical time in our Bold Mission efforts," Kelly said, "and we need to have a strong finish in 1981 in order to get a good start on meeting our \$13.9 million budget for 1982."

Kelly noted that one of the goals for Bold Mission Thrust was to double Cooperative Program gifts by 1982 and to quadruple that figure by the end of the century. The gifts of Mississippi Baptist churches through the Cooperative Program for 1976, the year before Bold Mission Thrust began, were \$7,237,025. Mississippi Baptists had begun already, in 1975, a program, called Decade of Advance, that initiated an increase of one-half of one percent per year in Cooperative Program gifts going outside the state. That annual

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Was Jesus born in 12 B.C.?

By Jerry Vardaman, director, Cobb Institute of Archaeology, Mississippi State University, and interim pastor, Harrisburg, Tupelo

In recent days considerable interest has focused on the question of the date of Jesus' birth. An able Roman Catholic scholar, Raymond Brown, has written a new commentary, *The Birth of the Messiah* (Garden City: Doubleday, 1977). Brown is particularly interested in approaching the nativity accounts from the "theological" viewpoint, rather than the historical, and is quite skeptical of the credibility of the infancy narratives taken at face value.

Suffice it to say that the approach of Brown will disappoint many students of the Bible who hold a higher respect for the truthfulness of the birth records of Jesus than is manifest in his interpretation. His basic weakness is found in his failure to probe deeply enough into the chronology of the events which relate to the time of Jesus' birth.

Another book of lesser importance is that of Ernest L. Martin, *The Birth of Christ Recalculated* (Pasadena: Foundation for Biblical Research, 1978). Martin places Jesus' birth in 2 B.C. (pp. 97-111) which makes no sense out of the data furnished by Josephus. Josephus clearly indicates that King Herod died in 4 B.C., and Herod was alive at the time of Jesus' birth. Therefore, Jesus had to be born before 4 B.C. at the very latest time. Martin's efforts to explain Josephus' data otherwise will leave most readers unconvinced that he has solved the time of Jesus' birth. While the inexperienced student might find some of the information in Martin's approach convincing, he reaches his conclusion on many false premises and novel interpretations. He would make Varus the honoree of the famous inscription found at Tivoli, which many wiser students have associated with Quirinius (see pp. 124-126).

It is not the purpose of this brief article to examine fully current literature which deals with the nativity accounts. We are preparing for publication elsewhere a new study which will treat most of the literature which has been written on this problem. The purpose

here is to summarize some of the research which will go into that fuller study and to show how reasonable it is to suggest that the birth year for Jesus was likely 12 B.C. This date seems to be the true one from various clues which are found in ancient historical sources, archaeological discoveries, and the New Testament, as well.

Quirinius and the time of Jesus' birth—this was the first census enrollment made when Quirinius was governing Syria... Luke 2:2.

Quirinius is the same person called Cyrenius in the King James Version of the Bible. Step by step, considerable information has been assembled about this mysterious figure of the New Testament. These facts should be reviewed briefly.

The Roman historian Florus (2:31) mentions that Quirinius fought a war in Africa against some tribes named the Garamantes and Marmaridae, but students have not known when or where this action occurred. From microletters on certain texts it is now known that the main battle with these tribes, occurred at the oasis of Siwa (where Alexander the Great was proclaimed a son of Ammon centuries earlier) around the year 16 B.C. This heroic action, which resulted in Quirinius' triumph over Rome's enemies, made him a hero and called attention to his ability. For this and other reasons, such as his service as proconsul of Crete and Cyrene, he was appointed consul of the Romans in 12 B.C., but he was not able to finish out his consulship. Quirinius' full name was Publius Sulpicius Quirinius.

In March of 12 B.C., the son-in-law and heir apparent of Augustus died. His name was Marcus Vipsanius Agrippa. Augustus and Agrippa since 23 B.C. had divided the control of the Roman world between themselves. Augustus controlled the west (Italy, Gaul, Spain, etc.). Agrippa controlled the entire eastern empire of Rome (anything to the east of Scodra in Yugoslavia), but with his death a vacuum of power was created. Obviously, the man to whom Augustus turned was Quirinius who, by our interpretation, took the place of the dead Agrippa (after April 12 B.C.). We now know that Quirinius was born in 51 B.C., so he was almost 40 years of age at the time

of his consulship and had this larger commission of power, as well.

Augustus needed Quirinius on the basis of a long intermarriage. The ultimate heirs of power Augustus had in mind were, doubtless, his two grandsons, Gaius and Lucius, the sons of Agrippa and Augustus' daughter, Julia. Quirinius was to rule the east until these two grandsons were mature enough to rule in Agrippa's stead (that is, until ca. 1 B.C., when Gaius was mature enough). Both of these grandsons came to untimely ends—Gaius dying in A.D. 4, and Lucius dying in A.D. 2. The year after the death of Lucius, Quirinius married his widow, Aemelia Lepida, in A.D. 3. She was the granddaughter of the famous triumvir, Aemilius Lepidus.

According to Suetonius and Tacitus, Quirinius' life with Lepida ended in disappointment, but while they lived together Quirinius must have had great prestige, especially during the early period of their marriage. This is, doubtless, the reason why he enjoyed a second tenure as ruler of the east and proconsul of Syria around A.D. 4; he practically became a member of the family of Augustus by this new marriage to Lucius' widow, Aemelia Lepida. An inscription indicates that the first wife of Quirinius was named Claudia Appia, but we do not know at this point when she died or, alternately, if Quirinius terminated that marriage by divorce as well.

The historian Dio Cassius implies that Augustus carried out a census (the same word which Luke uses—apographē—is the same word which Dio Cassius uses!) in 12 B.C. (See his *Roman History* LIV.28.4-5.) Moreover, for years there has been known an inscription which mentions a certain Roman officer named Aemilius Secundus, Sr., who served at Beirut in Lebanon. The text describes a census which he carried out in Syria-Phoenicia under the orders of Quirinius. This inscription has been grossly misunderstood.

The earliest interpreter of the inscription rightly saw that this text referred to the same census which Quirinius conducted and which is referred to by Luke. Unfortunately, T.

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Pulpit Committee message astounds retiring pastor

By Anne McWilliams

"This reminds me of the angel of God telling a 90-year-old woman she would become pregnant!" said G. Avery Lee when a church called him as full-time pastor the same month he announced his retirement.

One September Sunday in 1980 he told the congregation at St. Charles Avenue Baptist Church, New Orleans, La., that he planned to retire in six months, on his 65th birthday.

"I'd been pastor there 20 years. I'd told them all I knew and a little more besides," he said later. "My wife and I had already been talking with the Foreign Mission Board and I planned to teach at a Baptist seminary in South Africa." But the same Sunday he announced his retirement to a Pulpit Committee from University Baptist Church, Hattiesburg, Miss., was sitting out front listening. A short time afterward, the University Church asked him to be its pastor. He accepted and moved to Hattiesburg in January, 1981.

Lee explained that the University Church was organized with the idea that the members would feel freedom to take a stand on any issue they believed to be right, no matter how controversial—be it integration, female deacons, or something else. (It does have women as deacons.) "It has been known as a liberal church."

In the fall of 1980, the 21-year-old church was at a crossroad, trying to decide whether to go back to more traditional patterns or to go forward to newer ideas. That was one reason the members especially wanted the guidance of G. Avery Lee. Hugh Dickens, chairman of the Pulpit Committee, told him, "We want one who has been there, who has your maturity."

Median age at University is 35 or 40. "They grew up in the 60s and rebelled against everything. Now they want stability, order, security, and are less willing than they once" were to take chances on new ideas.

In at least two ways University Church is different from St. Charles Avenue. It is younger in number of years old, and is younger in average age of its members.

University Church includes quite a few faculty members from USM and William Carey, some of whom are also ordained ministers. "It doesn't bother me to have pastors in my congregation," Lee said. "One time at St. Charles Avenue we had 45 ordained ministers on the church roll."

This year Lee helped to select several new staff members at University, and rushed along the purchase of a new pipe organ. "I insist on top quality music," he said. "I told the Pulpit Committee that when I accepted their invitation. They promised if I came they would buy a new pipe organ." When, after his arrival, the organ did not seem to be coming swiftly enough to suit him, he reminded them of the promise. In just two meetings, the church raised \$59,800 for a small, but excellent organ.

His degrees include bachelor of arts and honorary doctor of literature from Hardin-Simmons, and bachelor of divinity from Yale University. Always

November gifts enjoy jump

NASHVILLE, Tenn. (BP)—November contributions through Southern Baptists' national Cooperative Program jumped 18.5 percent over November 1980.

The \$7,024,465 received in the second month of the fiscal year pushed designated year to date receipts to \$13,862,275, up 17.7 percent over the same two months last year.

Designated receipts, down 46.5 percent in October, rebounded to a 38.4 percent increase in November with contributions of \$1,314,452. That puts year to date designated receipts at \$2,281,306, still down 17.3 percent.

Combined designated and undesignated receipts for November of \$3,338,916 are 21.3 percent more than November 1980. Year to date, combined receipts total \$16,143,581, up to 11 percent over the same period last year.

Budget drops

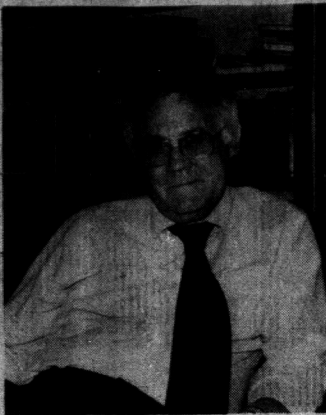
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increase is still in effect and reached 34 percent for the 1982 budget.

The Bold Mission Thrust goal pertained to total Cooperative Program gifts by churches rather than state conventions, however, and called for an increase from \$150 million in 1976 to \$300 million in 1982 and \$1.2 billion by the end of the century.

Marjorie Kelly has eye surgery

Marjorie (Mrs. Earl) Kelly had eye surgery last week at Mid-South Hospital in Memphis to reattach a torn retina. Her husband, executive secretary of the Mississippi Baptist Convention Board, said she may be able to go home Dec. 11 and that prognosis for return of sight in Mrs. Kelly's right eye was unknown.



G. Avery Lee

active in denominational affairs, he has been a member of the Executive Board of the Louisiana Baptist Convention; Louisiana member of the Christian Life Commission, SBC; and a speaker at the SBC pastors' conference.

For a church to call a retired pastor full time is most unusual, said Leon Emery, director, Church Administration-Pastoral Ministries, Mississippi Baptist Convention Board.

His total ministry has been with college-related churches. Before he moved to New Orleans in 1961, he had been pastor of First Baptist, Ruston, La.; pastor of University Baptist Church, Champaign, Ill. (ABC); associate pastor of First, Baton Rouge; and director of BSU at LSU (1941-43).

"This church has not reached as

many students as they had planned and hoped," he said. "This is one area I plan to work on in future."

Born in Oklahoma, he was brought up by his grandparents. Converted and baptized in a Pentecostal Church, he became a Baptist "when I started dating a Baptist girl while I was a junior in high school."

He married a Baptist girl and they had three children, Jani-su (Lacoste), G. Avery, Jr., and Greg. After his first wife died (in 1973) he married Gladys Salassi, a New Orleans teacher who had studied in Paris and who has a special aptitude for languages. "She is much younger than I," he admitted. The two spent one summer doing volunteer mission work in Bangkok, Thailand, with Mississippi missionaries, Polly and Glenn Morris. He taught in a Baptist seminary and she worked with refugees.

"I've always had a keen interest in missions," he said. This has combined well with his travel hobby. While visiting 65 or 70 countries on five continents he has stopped to meet many missionaries and observe their work.

"I had planned to write in retirement and want to get back to it, but haven't yet." The latest of seven books he has written was published by Thomas Nelson: *I Want That Mountain*.

"I read a lot—theology, church history, newsmagazines. I like to keep up with what is going on in the world, and with what is new. I like to learn new faces, new towns. I like to meet new people." And that's what he's been doing in Hattiesburg. He wanted to retire, but a Pulpit Committee had an astounding message for him instead.

Radio technician needed in Asuncion, Paraguay

A radio technician is needed in Asuncion, Paraguay, at any date; and the request from the mission field says the sooner the better. This volunteer is needed to check on the possibilities for the installation of a radio station in Asuncion and determine what will be necessary for getting the station on the air. When that is determined, the needs will be made known to Mississippi Baptists through the Baptist Record. A sound studio and control room is already set up in the Baptist Building in Asuncion, where tapings are being done regularly for broadcasting on other stations in the city.

The technician would be able to do church work in the city as he desired. His board and transportation would be furnished; and he could stay in a hotel, at the Baptist Building, or in a home.

Additional Information

Any additional information concerning any of the projects listed may be obtained from the office of the Coordinator, Mission to the Rio de la Plata, Baptist Building, Box 530, Jackson, Miss. 39205. Phone, (601) 968-3822.

Type of Work — Location — When Needed — Number of people needed:

Argentina

Bricklaying; Cruz del Eje; March or later; 8 to 10.
Bricklaying; Olavarria; March or later; 6 to 8.

Teaching children; Olavarria; March or later; 5 to 6.

Music; Chacabuco; March or later; 10 to 15.

Install acoustical ceilings and air conditioners; Buenos Aires; March;

as many as necessary.

Missionary children's program; Buenos Aires; October, 1982; 5.

Mission meeting children's program; Baptist Assembly, Cordoba; July; 10.

Paraguay

Bricklayers, electricians; Asuncion; through February or later; 2 to 4.
Music; Asuncion; immediately, or February, 1982, or September, 1982; 10 to 15.

Boiler mechanic; Baptist hospital, Asuncion; soon as possible; 1.

Dietitian; Baptist hospital; soon as possible; 1.

Elementary or secondary teacher; Christian school, Asuncion; July 1982 for one to two years.

Professor; Bible institute, Asuncion; late January or early March; 1 (including spouse if desired).

Anesthesiology instructor; Baptist hospital; March, 1982 or later; 1.

Bricklayer; Walter Insfran; Early 1982; 2 to 4.

Care of missionaries' children; Baptist camp during mission week; July; 2 to 4.

Uruguay

Music; Carmelo; soon as possible; 6 to 12.

Carpentry; Artigas; March; 4 to 6.

Director of VBS workshops; Montevideo; November or early December, 1982.

Summer VBS worker; Canelones; November or December 1982.

Dietitian; National WMU retreat in Canelones; February; 1.

Leader of Sunday School workshops; Montevideo; March, 1983; 1.

Videotape Service seeks fulltime coordinator

DALLAS—The SBC Videotape Service is seeking a fulltime coordinator for the newly initiated service which will produce videotapes for churches and associations. The position is being funded on a two-year pilot basis.

Luke Williams of Fort Worth, chairman of the three-member coordinator search committee, said that his committee is inviting recommendations and/or applications from all interested persons.

The coordinator must be a person of deep personal faith and must be actively involved in a Southern Baptist church. He/She must be knowledgeable in Baptist life and polity and must possess communication, promotional and relational skills. While the coordinator need not be a technician, he/she should have a general knowledge of the overall videotape philosophy and industry.

While providing leadership in annual planning of a SBC videotape production schedule, the coordinator also will maintain communication with participating state conventions and Southern Baptist Convention agencies. Coordination of production schedules and developing promotional plans are other coordinator respon-

sibilities.

The coordinator will have an office in Fort Worth. Salary and benefits are competitive.

Recommendations/Applications should be mailed to Luke Williams, 6350 West Freeway, Fort Worth, Texas 76150—prior to January 8, 1982.

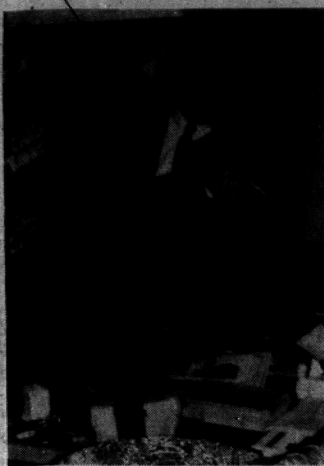
Other search committee members are Jim Clark, of the Sunday School Board, Nashville, and Thomas J. Brannon, Baptist General Convention of Texas, Dallas.

Prayer requests

Yemen—Pray that missionaries in this country will be strong Christian witnesses to Muslims.

Canary Islands—Pray that members of the Baptist church in the capital city of Palmas de Gran Canaria will have funds to build a larger building.

Brazil—Pray that missionaries and Brazilian Baptists in the city of Fortaleza will be able to double the number of Baptist churches from 12 to 24 by the end of 1982 as a result of their urban evangelism project.



J. T. Hannaford, music director at First, Moss Point, helps himself to the pamphlets and the cheese at the Church Training display booth. Robin Nichols, Church Training consultant, is in background.



Nell and Thurman Boone, members of Mississippi Campers on Mission, pass out information on the organization to W. C. Robertson of Collins.

More MBC scenes

Dan West recovering after wreck

Dan West, manager of Central Hills Baptist Retreat, who, along with his family, was injured in an automobile accident over the Thanksgiving holidays, is recovering at Mississippi Baptist Medical Center in Jackson, according to his wife.

He may be able to go home Dec. 11. A week ago he underwent plastic surgery for facial reconstruction. Mrs. West said he was more awake Dec. 8 than in previous days.

Mrs. West and their three children are doing fine, she said.



Past employees of the Mississippi Baptist Convention Board get together at the convention—Gordon Sansing of Collinsville and Joe Abrams of Moorhead. Sansing is a former director of evangelism and Abrams is former associate editor of the Baptist Record.

Parchman "free world" people

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Bible studies. However, "they have not come stumbling over themselves to attend," he said. Fairley said he believes the people have "good excuses" not to attend—many have night classes, for example.

One woman attending the Bible studies, explained to the Baptist Record that "it never dawned on me that we could have something for the staff." She said that the staff "have so many more opportunities to be with the inmates while a chaplain will be with a man maybe an hour." She said the inmates will either be on best behavior with the chaplain "or else load him down" with problems and needs.

She continued, "If you've got a Christian staff member who will be there eight hours" that staffer will "see needs maybe even the fellow can't even voice."

Though many of the staff families attend churches on the outside, their lives are lived primarily inside the gates and "everything here is centered on the inmates," said one staffer. Therefore, Fairley's presence is welcomed.

"To me it was thrilling to get this idea started," said a

white — a pastor could go talk, sit with and reassure them," said Fairley.

Though he is limited by time and priorities for working with the staff, Fairley does some counseling with inmates. A pastor from McComb called him and asked him to visit an inmate whose father lives in McComb. "I looked him up and found he needed a modern translation of the Bible and I took him a study course."

The main contact Fairley has with the inmates is when there is a referral such as the one from McComb. He doesn't simply go to cell blocks to visit in general.

When a referral is made, usually when an inmate is up for parole, Fairley works toward making sure there is church contact in the outside world. "They have to have somebody to employ them," said Fairley. "We need several contacts — potential employers," he said. "As they (former inmates) go back to their hometowns, we want to feed information to the pastors and directors of missions or specialty workers."

Fairley itemized his primary needs. "The greatest need we have is that building (an equipping center). I need to get out of this chaplain's office (to prevent being identified as a regular staff chaplain)."

He added that there will be the need for some men's groups to come to the Parchman area to help build whatever building is needed for the equipping center. That center will serve as an office for Fairley and a place for worship and Bible study.

"And we need volunteers to work with children's groups (in recreation and mission study) on a regular basis," he added.

In January, Fairley will hold a staff revival with help from the college and career group from 38th Avenue Baptist Church in Hattiesburg. There will be meetings in the evenings for staff and their families and in the afternoons, Backyard Bible Clubs for the children," said Fairley.

Then, the first weekend in April, Fairley will help coordinate a program for the inmates with Bill Glass Prison Ministries leading. Glass will be in Sunflower County for a crusade at Moorhead and is giving the weekend over to the prison population.

Granville Watson said the steering committee for the Parchman ministry has recently elected officers. Chairman is Charles McAtee, layman from Rome Baptist church; vice chairman is Harry Trammel of First Baptist Church, Indianola; and secretary is Danny Stevens, pastor of the Rome church.

The committee consists of three pastors, six laymen, the director of missions, the moderator, and missions committee chairman all of Sunflower County. They have three committees going — finance, facilities, and program.

Basic budget for 1982 will be \$34,460 plus an advance of \$7,000 toward the beginning of securing property and the building of an equipping center. Watson said the ministry will initiate youth and children's mission groups and youth and children's music programs. This coming summer they hope to have a full scale Vacation Bible School and youth and children's summer program.

"I feel excited about the work," said Fairley. "It has so many possibilities — for the first time they (the staff) have an available pastor." Though many staffers are active in local churches, there has been no on-going program at Parchman itself. One resident told Fairley, "We've been here 12 years and we've never had anybody we could claim to work with us on spiritual matters."

Fairley is being encouraged not to be discouraged by a slow start. He told Parchman Warden Eddie Lucas, who has encouraged the ministry from the start, "Don't expect 100 people to become involved in Bible study before Christmas." Lucas responded, "No, that's not the thing. We just don't want you to be discouraged if that doesn't happen."

Chaplain Wendy Hatcher, hearing of the proposed story about Fairley and the ministry, said "... you tell them we could use several more just like him."

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Calvary, Jackson, ranks first in SBC with study awards

NASHVILLE—Calvary Baptist Church, Jackson, Miss., ranked first among Southern Baptist churches in study course awards for 1980-81, with a total of 1,131 awards, according to reports compiled in the Church Study Course office at the Sunday School Board.

First Baptist Church, Orlando, Fla., ranked second with 1,067, followed by Bellevue Baptist Church, Macon, Ga., with 840.

In total awards earned by states Florida led with 55,131, followed by Texas with 40,050 and Georgia with 37,042.

From Mississippi, Southside Baptist Church, Meridian, and Hinds Madison Baptist Association ranked among the top 25 SBC churches and associations.

The church study course is a Southern Baptist education system consisting of short courses combined with a credit and recognition system, according to William R. Cox, Church Study Course coordinator at the board.

In addition to leadership courses, Cox said the system includes general courses such as January Bible Study and Baptist Doctrine Study for all members.

Presently 44 percent or 16,336 South-

ern Baptist churches participate in the awards system, an increase of 1,036 from last year.

More than 400 courses, grouped in 33 subject areas, are available to meet the specific training needs of individuals. After an individual has completed a specified number of courses, a diploma from one of the more than 70 different diploma plans is issued to certify that the person has completed this specialized training.

Courses are available through a variety of media, including books, equipping center modules, cassettes and video tapes.

Clarke will offer special training

NEWTON—Clarke College, a division of Mississippi College, will offer a special ministries training opportunity for individuals in the east central Mississippi area starting in January.

A New Testament theology course, to be taught in three separate units, will begin on Tuesday, Jan. 19, and continue through May 4. The class will meet each Tuesday at 6:30 p.m. on the Newton campus.

Designed especially for bivocational pastors, lay leaders, and as a refresher course for seminary graduates, the course will be taught by Ray Robbins, senior professor at Mississippi College and former professor at New Orleans Seminary.

According to Robbins, Unit 1 of the course will meet from Jan. 19 through Feb. 16, Unit 2 from Feb. 23 through March 30, and Unit 3 from April 6 through May 4.

The special course may be audited or taken for credit. The cost will be \$15 per unit for audit enrollees and \$30 per unit for those seeking credit. The course is not designed for presently enrolled college students although limited credit may be requested toward a degree program.

Individuals in the east central Mississippi area interested in enrolling in the course should contact the admissions office at Clarke College or report for on-campus registration on Jan. 19 at 5:30 p.m. in Room 4 of the Science building.

Witness commitment cards are free

Witness commitment cards are available free of charge to churches of the Mississippi Baptist Convention.

The cards are for distribution to churches wishing to participate in Witness Commitment Day, January 10, 1982. That is a day set aside on the denominational calendar for individuals to commit themselves to witness to their faith in Jesus Christ in 1982.

The cards are available from the Department of Evangelism, Mississippi Baptist Convention Board, Box 530, Jackson, Miss. 39205.

Baptist video tape productions distributed

FORT WORTH, Texas (BP)—The first 13 productions for the Southern Baptist Video Tape Service (VTS) have been distributed to participating state agencies for use in churches and associations.

The Video Tape Service (formerly the Baptist Video Network) is a cooperative effort by Southern Baptist Convention agencies and state conventions to provide teaching and training materials to local Baptist groups.

Eight VTS tapes were produced by the Radio and Television Commission during July and August. These join five already produced by the Christian Life Commission on marriage and the family. After duplication in Nashville, the programs, of varying lengths, were distributed to 20 state conventions participating in VTS.

Three programs have been taped for the Home Mission Board. They are "Revival Preparation for the Local Church," "Cooperative Ministries with Black Americans" and "The Association: A Base for Mission Strategy."

The Stewardship Commission has initiated four tapes. They are "The Cooperative Program," "Ministry Action Budgeting," "Money Management" and "Living the Responsible Life."

"The Gift of Life," a film on the Mission Service Corps, produced jointly by the Home and Foreign Mission Boards, has been transferred to tape for VTS use.

The Christian Life Commission's five programs feature marriage and family counselor David Mace. They are "Clergy Marriages in Crisis," "Dealing with Marital Conflicts," "Marriage from the Critical First Year," "Three Essentials for Marriage" and "Love, Anger and Intimacy."

Long-range goals for VTS are to produce 60 programs each year and to have 1,000 associations and 10,000 churches using the service.

The tapes are designed primarily for use on one-half inch VHS video

How shall they hear?

Photos by Don Rutledge, Foreign Mission Board



Total Southern Baptist missionaries in Brazil: 268
Total Lottie Moon Christmas Offering allocated for Brazil: \$2,095,379
Total Southern Baptist missionaries in the world: 2,595
Total number of countries where Southern Baptists have missionaries: 95
National Christmas Offering Goal: \$50,000,000

How shall they hear? In Brazil, a nation of 122 million? BE-NEVOLENCE MINISTRIES (photo 1) This child lives in Nove Engeho, a ghetto in Rio de Janeiro. He's heard about Jesus through a children's club led by Southern Baptist missionary Frances Bumpus. CHRISTIAN LITERATURE (photo 2) Missionary Lonnie Doyle loads a boat to take Sunday School literature to a community 500 miles up the Amazon River from Manaus. EVANGELISM (photo 3) Don Johnson (left) missionary pilot, and evangelism director for the Belem area, last year carried more than 500 people, including seminary students like these with him, to remote preaching points. MUSIC (photo 4) Fifteen members of the Recife symphony choir have become Christians since missionary Fred Spann became director. Spann and missionary soloist Mary Lois Summers are shown practicing for a concert in the Isabel Opera House in Recife.



WMU/FMB

S.C. elects Ray Rust

CHARLESTON, S.C. (BP)—South Carolina Baptists elected a new executive secretary-treasurer, adopted a \$16 million budget, honored its retiring executive and acted on 14 resolutions in its Nov. 10-11 meeting.

It also rejected moves to change the constitution and bylaws on baptism and board representation.

The convention unanimously elected Ray P. Rust to become executive secretary next March 1 on the retirement of A. Harold Cole.

Rust, a Louisiana native, came to South Carolina in March 1978 as president of Anderson College. Previously, he was executive vice president of New Orleans Baptist Theological Seminary and a pastor in Louisiana for 28 years.

My friend bought his wife a summer outfit—a package of seeds and a rake.

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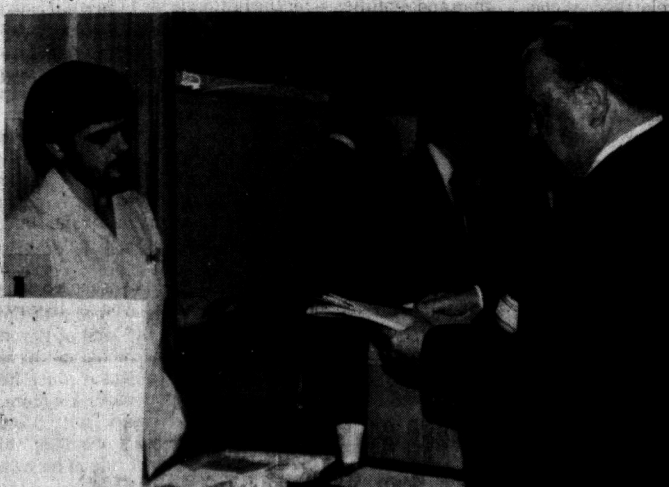
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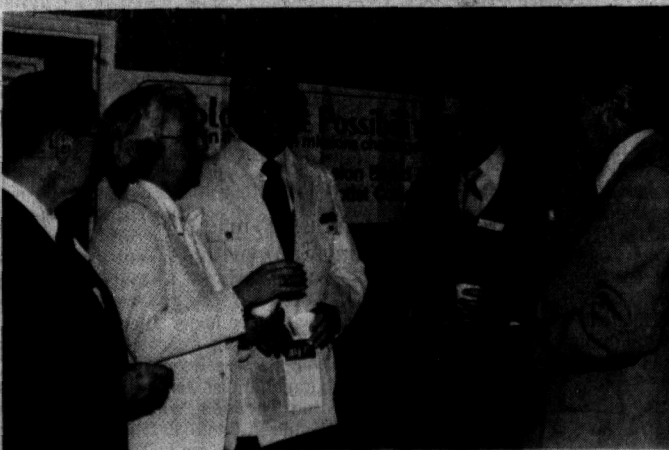


Foreign missions at the convention

Joy (Mrs. James) Yates of Yazoo City plays the eager missions traveler in a skit to point up the needs in the Mississippi Partners with the Rio de la Plata project in South America. With Jason Carlisle, at left, Mrs. Yates, wife of the pastor of First Church, Yazoo City, showed messengers to the Mississippi Baptist Convention that a potential volunteer does not need a sombrero, but only to "take myself, my Bible, and a willingness to witness."



Curtis Miller, right, pastor, Woodhaven (Jackson County), seeks information about volunteer missions from Jason Carlisle, missionary to Uruguay and coordinator of Mississippi's partnership with Baptists of Uruguay, Paraguay, and Argentina.



Brazilian coffee was served at the Foreign Mission Board booth during the convention, by missionaries to Brazil, Freda and Edd Trott and Bill Smith, center. Among those trying the brew were Clarence Cutrell, left, and Tom Larrimore, right.

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Editorials

Everybody won in Pearl

Last week the citizens of Pearl defeated a beer referendum in their city. They are to be congratulated. The fact is, there were no losers in that vote. Everybody won, regardless of how he voted.

The people who want to sell beer for the profit it brings and even those who want to buy it for whatever reason doubtless would not agree, but beer offers absolutely no redeeming features of any sort. There is no way that it adds anything at all to the benefit of society.

There are a great number of ways, however, in which it creates a problem for society. If there are taxes to be

gained that would amount to more than the expenditures that are to be experienced from the use of beer, the income from those taxes in no way would be able to pay for the heartache, sorrow, and damage that are the potential and guaranteed results of the use of beer.

So who won in last week's election?

The school children won, for they will not have to be quite so fearful as they make their way to and from school either on their own or by public transportation.

The law enforcement officers won, for they won't have to be faced with the

frustration and danger of trying to cope with the effects of beer.

The beer drinkers won; for even though they may still drink it, it will be more difficult to obtain, and that will be a favor for them.

The families of the beer drinkers won, for there will be less beer consumed.

The beer sellers even won, for they will not have to be faced with the almost certainty of violating the law by selling to underage customers unknowingly.

The list could go on, but the point is

made. There is no reason for beer to be able to inflict its damage upon society. Is this an emotional position? If there are those who want to call it that, it is all right. All who will dare to examine the issue completely, however, will have to admit to the truth of these statements.

Surely not every beer drinker gives law enforcement officers problems or denies his family needed support. There is no denying that there are those who do, however; and as long as there are, beer will be a menace.

Yes, Pearl is to be congratulated. The city made a wise decision.

Racing bill pre-filed

Pre-filing for the next legislative session, beginning at noon, Jan. 5, 1982, is under way; and at the time of this writing there had been 305 bills pre-filed in the House of Representatives and the Senate. The record indicates 120 in the House and 185 in the Senate.

This is a lot of bills to keep up with, but before the session is over the number may approach 3,000. Nevertheless, the Baptist Record will make every effort to keep readers informed of those bills that would seem to be of interest in the areas of religion and morality.

At least one pre-filed bill merits attention. There doubtless will be others,

but at this point a bill for Mississippi Baptists to keep their eyes on is H 118, pre-filed in the House as noted by the H prefix. It is a bill that would allow for the creation of a county racing commission in certain counties. It was filed by Theodore J. Millette of Jackson County, and it will be assigned to the House Ways and Means Committee. H. L. Meredith is chairman of the committee.

This is not the first time a bill has been introduced on this subject; and if it is not passed by next year's legislative session, it will not be the last. It was introduced during this year's session and was voted out of committee by a 14 to 12 margin. It died on the floor of

the House.

That does not deter its proponents. Gambling is illegal in Mississippi. Games of chance even are not allowed on the midway of the state fair. And the House voted the measure down in this year's session. But the horse race gambling supporters are back again, regardless. They don't care if the majority doesn't want it. They want it, and that is all that matters to them. They realize that, as in the case of legalizing liquor, time is on their side. They can keep on coming back with their illegal designs until those who are fighting them grow weary of the battle. Then they can begin to chip away in their effort to make their project acceptable.

This bill, of course, may be simply for the purpose of creating a racing commission. It is true that racing is not illegal. The reason for wanting the commission, however, is not so that races can be held. They can take place anyway. There would be no interest in races unless there was opportunity to bet on them.

That would be the next step. And how will the betting enthusiasts support their propositions? In order to make their pitches sound reasonable to those who can be swayed, they will say that only those who can afford to lose the money should be betting.

Mississippi is 50th in the nation in per capita income. Who's got the money?

Letters To The Editor

With the necessity of changing from eight pages to six pages we are establishing a maximum length for letters to the editor of 300 words rather than the 400 words as is now the case. The new limit will be in effect with next week's paper.

Religious liberty

Editor:

In response to my letter printed November 12, 1981, in the BAPTIST RECORD, you stated that the McCollum case was heard later than 1940. It was heard on December 8, 1947, and decided on March 8, 1948. However, as I said, permission was obtained from the school board of Champaign County, Illinois, by those interested in offering voluntary religious instruction in 1940. This was the first opportunity that local denominations there had to determine if they wished to participate.

You also state that the reason for the decision was that time being set aside from school, and classes being held on school property gave the appearance of school sponsorship and approval. Apparently the school time was not the controlling factor, as the Court in *Zorach v. Clauson*, 343 U.S. 306 (1952) ruled in favor of a program similar to that in *McCollum*. The only difference was that in the later case the students were released from school to be transported, at no cost to the public, to the center for religious instruction. The additional time required to transport the students to and from the classes presumably required more time away from classes, not less. The only point left to prohibit the program in *McCollum* was the indirect aid to religion by the use of the building, and the implication of state support, if any, derived from such indirect aid and use of such buildings. I can think of much more direct aid to religious organizations by the government today, regarding which I've heard no complaints. One example of such aid is the postal subsidy given denominational publications, and another is direct aid to denominational colleges.

Lastly, you asked why anyone would want to ask the school for its time and property to do what we should be doing in our own homes and Sunday Schools. We shouldn't, as far as our own children are concerned. But why should an evangelistic denomination with a "Bold Mission" help to legally bar a

mission field of voluntary participation, even if held on school property, if otherwise totally financed by the missionaries?

Though politically conservative, I am a firm believer in the Baptists' historical position of religious liberty. In fact, the only point of disagreement that I'm aware of between Senator Jesse Helms and myself is his attempt to legislate school prayer. However, there is a difference between liberty and license, and it is legitimate to pause every now and then to ponder whether we are approaching, or have crossed that line.

Carl D. Ford
Laurel
The First Amendment has provided us some very interesting subjects for discussion through the years. You surely are correct. It does guarantee the free exercise of religion and the right of peaceable assembly. Put these two together, and it would seem that religion could be taught to voluntary groups in a public building as long as the teaching does not interfere with the public functions for which the building was established. Then, of course, we have to ask ourselves if we want Muslim adherents to use our school buildings on a released time basis to teach the precepts of their religion.

The denominational publication mailing subsidy is a sticky one. When I was associate editor of the Baptist Standard in Texas we tried to pay the full cost of mailing and found we would not be allowed to do that. Then in 1971 the Postal Service set up a schedule by which we would begin paying by 1987 what it determined would be our own way. We have been moving steadily toward that figure, as has been witnessed by the steadily rising subscription costs. Lately there have been indications that we may be put in the pay-our-own-way category sooner than we had expected.—Editor

The plan of salvation

Seven years ago I returned to my native Jefferson Davis County to live the remainder of my life.

I knew God had something for me to do, and I am pleasantly in such a position: introducing the plan of salvation to the unreached. Weekly, sometimes not so often, I introduce the marked edition of the New Testament to people who apparently have never known that there was such a portion of scripture in the Bible.

Churches, associations, and other denominational divisions stress budgets and other phases of work, but what is done about the unreached? And there are countless hundreds of their near organized churches.

Bold Missions, going to other areas of the country, and to the South American countries have their merit. But most who read this paper know of individuals who have never entered a church door and who have never been visited by anyone in the name of Christ.

For three months I have been doing this type of work and I believe it is worth all the effort put forth. I pray that God will inspire others to use their time in introducing the plan of salvation to the many who do not know anything about it.

Kirby Tyrone
Prentiss

Our budgets provide the vehicles for reaching the unsaved in areas where we cannot go. But you are right in saying that there are many right around us who have not heard and who will not be reached by our budgets. We are the missionaries to those.—Editor

Couple ordained at Yazoo City

Editor:

We are writing to share with you a letter we sent to the Florida Baptist Witness. After the article came out in the Witness about the couple from Oakhurst Baptist in Atlanta being ordained in the same service, we thought it would be of interest for this editor to know of us.

We enjoy getting the Baptist Record in our home and want to commend your fine news journal. Since we are both Mississippians, we are always interested in keeping in touch with Mississippi Baptist work.
Michelle Rogers Brigham
Bill Brigham

Editor:

We read with interest and joy the article in the Baptist Witness about the couple from Oakhurst Baptist in Atlanta being ordained together. We thought it would be of interest to you to know that we were also ordained together, as husband and wife, on December 23, 1979 by the First Baptist Church of Yazoo City, Mississippi.

At the time our ordination was not given any publicity and we assumed the church and state paper (The Baptist Record) decided it was best to leave things this way. We have found out recently that because of miscommunication neither the Church, First Yazoo City, nor the paper meant to exclude us from public recognition. Because there is no known way to officially become registered as an ordained minister in the Southern Baptist Convention, we have felt alone at times in our celebration to be a professional co-ministry team. It is certainly good to know this couple from Oakhurst Baptist could let their Chris-

tian family throughout the Southern Baptist Convention celebrate with them.

We are not writing to ask for public recognition, but were concerned that you be aware of our existence. I, Bill, serve as the Baptist Campus Ministry Coordinator for the Miami area and I, Michele, am the Interim Campus Minister (part-time) at the Miami-Dade Community College North campus.

Thank you for being attentive and sensitive to our Florida Baptist readers. Shalom!
Michelle Rogers Brigham
Bill Brigham

Bailey Smith to see Begin

(Continued from page 1)

Young is president of the SBC Pastors' Conference and is pastor of Second Avenue Baptist Church, Houston, Tex. He is a graduate of Mississippi College and Southeastern Seminary. Baker played football for Mississippi State and the Houston Oilers. He is in real estate in Houston and a member of Second Church there.

The trip, which had the blessing of the Israeli government was scheduled to include a visit with Prime Minister Menachem Begin.

Harold Bennett, executive secretary of the Southern Baptist Executive Committee, accompanied the group on the trip. Bennett recently returned to the States from a trip to China.

Was Jesus born in 12 B.C.?

(Continued from page 1)

Mommmsen (Res Gestae, pp. 161-178; CILIII.6887) a great scholar of Roman history and Latin epigraphy, misled most students of modern times by asserting that the Beirut inscription of Aemilius Secundus, Sr., was to be referred to Quirinius' second census, which is the one Josephus refers to in Antt. XVIII.1.1. This second census occurred in A.D. 5/6, as is well known.

Mommmsen, of course, thought that this census in A.D. 5/6 was the only one which Quirinius conducted. The reason Mommmsen dated the Beirut inscription as late as he did, and understood the census it referred to as occurring late, is because the inscription refers to Augustus as "Divi" (i.e., as deified; usually the Romans called their emperors by this title after their death; in the case of Augustus, this occurred after A.D. 14). But one should not forget that on the coins of Beirut (see G. F. Hill, Catalogue of Greek Coins of Phoenicia, London: British Museum, 1910, pp. 53-54, no. 14, 15), during her lifetime, Anthony's wife, Cleopatra, who ruled there just before Augustus, is referred to as a new "goddess" and there is, thus, no justifiable reason to date the Beirut inscription as late as Mommmsen did. Throughout the east Augustus was called a god while alive.

By our use of microletters on the Secundus Inscription we confidently assign the date of 10 B.C. to this text. It is, thus, a tombstone which records the death of Aemilius Secundus, Senior, who followed Quirinius' orders and

carried out a census of Apamea, and who also stormed a fortress on Mt. Lebanon (from microletters we know that this was the ancient fortress called Baetocece—modern Hosn Suleiman). Note that the census mentioned on the inscription occurred before 10 B.C. We give at this point our translation of that famous inscription:

Translation of
The Inscription of Aemilius Secundus
(Lapis Venetus)
"Quintus Aemilius Secundus, son of Quintus, of the gens Palatina, in military field service of the Divine Augustus under P(ublius) Suppl(icius) Quirinius (Year 2 of Quirinius (?); Legate (?); Praefectus (?); by Caesar, in Syria, he was decorated with military honors; Praefect of the First Augustan Band (Cohort); Praefect of the II Cohort Classica.

By order of Quirinius, I made a census of the city of Apamea, which had 117,000 citizens; the same was sent by Quirinius against the Iudaeans; and at the beginning of my military career I was Praefect of the Engineers, but was appointed to the Aerarium (the senatorial treasury) by the two consuls; and in the colony (of Beirut) I was Quaestor-Aedile (treasurer) two times; I was Duumvir (one of two chief magistrates) two times; I was also Pontifex S(acrorum)?; — functioning high priest.

This was placed here by Q. Aemilius Secundus, son of Quintus, of the gens Palatina, and by Aemilia Chia, slave woman set free. This monument (i.e., tomb) does not pass on to any heir."

For convenience, one should consult for this document, Hermann Dessau, Inscriptiones Latinae Selectae, no. 2683; and Sir W. M. Ramsay, Was Christ Born at Bethlehem, London: Holder and Stoughton, 1905, p. 274; cf. also their references.

This inscription had already arrived in Venice by 1876, since it was copied at that time by Sertorio Orsato after it arrived in Venice from Beirut on board



Faces And Places

By Anne Washburn McWilliams

Christmas in Panama

On December 7, Pearl Harbor Day, 1974, I got lost in Panama City, Panama.

The night before, beside a Christmas tree in the airport lobby, my friend Margaret Fry and I told Russell and Annette Herrington goodbye at San Jose, and boarded a Pan-Am jet.

With previous stops already in Mexico, Guatemala, Honduras, and Costa Rica, we were loaded with all kinds of luggage. I was doing a series of articles on missions in Central America. Once through the crowded customs line at Panama City, we could not find Ervin Hastey, who was to meet us, so we found two chairs and collapsed. After I had caught my breath I walked about looking everywhere for Hastey, wondering what to do next, and sending up a frantic little prayer. When I spotted a man wearing a clerical collar, I thought, "He's not a Baptist, but since he's of the religious community, maybe he knows the Baptist missionaries."

"Sure I know Hastey," the Episcopal clergyman replied. "But he sent Harold Hurst to meet you, and here he is." Why was I shocked to have my prayer answered so quickly?

The next day, though, was when I got lost. That night Hurst drove us to the Hotel Granada, where Margaret and I had reservations. Our room, 914, was on the top floor.

On the afternoon of the 7th, Hastey and his wife Edith drove us to the Canal Zone where we watched a Liberian ship, the Lyra, go through the locks. The couple promised to take us to Don Sammy Segundo's to sample some typical Panamanian fare. Dinner for five, they said, would be only \$7.50 and we could taste such treats as chicken soup with yuca, rice with beans, rice with coconut, fried bananas, fried yuca, and tortillas. (Gas was 88c a gallon, and I thought that was high.)

Near a statue of Balboa looking out toward the Pacific, we made plans to visit two church services the next morning with the Hasteys — early church at an English service, First Baptist, Balboa Heights, and a later service at First Spanish Baptist. (Sun-

day, the 8th, would be Mother's Day in that country.) Monday we would fly to San Blas with Harold Hurst.

Temperature high on Dec. 7 was a humid 91. Such heat didn't seem like Christmas weather. We windowshopped and looked at holiday decorations in store windows — red roping and silver tinsel. All through Central America we'd been seeing poinsettias in bloom.

As Margaret and I both like to walk, we decided to venture in late afternoon in another direction from the stores. After we had gone quite a way, one of us said, "Let's go around one more block, and then start back." Usually I have no trouble getting my bearings in a new place, but this time I was a bit overconfident.

I was keeping the tall luxury hotel, El Panama, in view and thought it would be a landmark to follow. It was not far from our hotel. But I forgot how fast dark falls in the tropics. No twilight — the curtain just lowers. And the blocks, I guess, must not have been square, because I miscalculated. In the dark, I lost the hotel. Then, when its lights came on, I saw that it was behind us and not ahead of us, as I had thought.

We had rambled into a desolate, shabby-looking area and were getting pretty nervous, when we sighted an open service station. A young man, 17 or 18, working there, tried to give us directions. He added, "But I think it would be easier — and safer for you — for me to drive you there." So glad of assistance were we that it didn't cross our minds that we could not trust him. We just climbed thankfully into his car. Our trust was well founded, for quickly he delivered us from the scary blackness of the night to the security of the hotel's lighted lobby. Our spirits soared in relief; we felt like laughing and singing.

Centuries ago Isaiah promised a Deliverer who would come to save the lost, to show them the way from darkness to light (Isa. 59:30; 60:1-3). Nearly 2,000 years ago, the Deliverer came as promised, and that is what Christmas celebrates.

tently, since the time that D. Strauss outlined objections to Luke's accuracy in his famous Life of Jesus in 1835, students of the Bible have met with the empty protest that the land of Herod the Great (37-4 B.C.) would not have been subjected to a census since he ruled over an autonomous kingdom, and Augustus would not have "reached over Herod's shoulder" to interfere in matters of rule in his own territory.

Yet, one should not forget that Apamea, where Secundus conducted a census under Quirinius, was also an autonomous city, but its autonomy did not spare Apamea from the necessity of submitting to the census at that time any more than it spared the kingdom of Herod, as Luke informs us. The coins of Apamea even boast about its autonomy (see W. Wroth, Catalogue of Greek Coins in the British Museum; Galatia, Cappadocia and Syria. London: British Museum, 1899, p. 234, no. 6), but it is now obvious that this did not exempt Apamea from Augustus' widespread enrollment for taxation purposes; and, at that time, when Baetocece revolted, so did neighboring Galilee under Theudas (ca. 12-11 B.C.). From microletters we learn that he was from Sennabris. Thus, Gamaliel also connects Jesus, Judas and Theudas, who were all from Galilee (Acts 5:36 ff.). Now one can understand Gamaliel's remarks more clearly.

(To be continued
in subsequent issues)

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Just for the Record . . .

Thursday, December 10, 1981

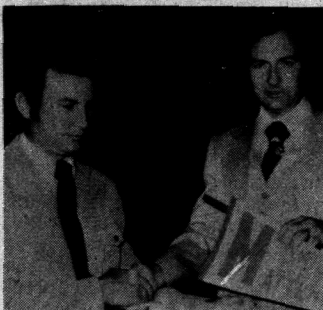
BAPTIST RECORD PAGE 5



MEN OF SCOTLAND BAPTIST CHURCH broke ground Nov. 24 and got ready to pour the slab for a new addition to the church plant. The 30 x 60 addition will provide 1,800 sq. feet of space for badly needed Sunday School classrooms, said Jim Allen, pastor. The plans were correlated by Neron Smith, architectural consultant, Mississippi Baptist Convention Board. The men of the church plan to do most of the work and have most of the money in hand to bring the structure to completion, according to Bobby Oliver of the Building Committee.



North Carrollton Church at Carroll County "M" Night got an award for largest number of Baptist doctrine study course awards; Coila Church received the Church Training growth award; McCarley Church received the award for having the largest number present without a Church Training program. Left to right are Bennie Watson, pastor at McCarley; Carl Hopkins, North Carrollton; Steve Daves, associational CT director; and Mike Wiltshire, Coila. A puppet team from Valley Hill gave a skit, "Gordon DiscipleLife—This is Your Life." Ovis Fairley, chaplain at Parchman, spoke.



Carroll County Association set an attendance goal of 200 for "M" Night; 133 came, including eight pastors. Mt. Olive Church received two banners, one for the largest number present (31) and one for efficiency in Church Training. Steve Daves, right, associational Church Training director and member of Mt. Olive Church, presented the banners to Cary Cackler, left, also of Mt. Olive.



BILLY THERRELL, pastor, and Mrs. Mildred Nettles, Church Training director, 1979-81, at Mt. Olive Baptist Church, Smithdale, display state and associational plaques presented to their church. Mt. Olive was number one in Mississippi in number of Baptist Doctrine Study Course awards for 1980-81.

First Baptist Church, Ridgeland, will present its Christmas Cantata on Sunday, Dec. 20, during the 7 p.m. worship service. The cantata choir is composed of the regular Sanctuary Choir and other interested members of First Baptist Church, and is directed by Danny Brock, minister of music and youth. The cantata, "First Christmas," was written by Joe Parks. The public is invited to attend. Ed Griffin is pastor.



FIRST BAPTIST CHURCH OF MORTON celebrated its annual Family Fall Festival Oct. 29. "This event was born out of the concern of the Baptist Young Women over the emphasis given Halloween, a holiday which has its roots in paganism and witchcraft," stated the pastor, James Spencer. Virtually every family of the church was in attendance. Instead of encouraging children to "Trick or Treat," they gave all the children candy and toys at the church. Games, which ran from "The Fishin' Pond" to horse back riding, were available for the children. Costumes were worn by all—but nothing that hinted of Halloween. Contests were held and judges awarded prizes for the costumes and for winning games. Top photo, costume contest—the pastor officiating. Bottom photo, costume judging—Adult III ladies.



WESTSIDE BAPTIST CHURCH, BRUCE, burned a note Nov. 22, signaling completion of repayment of money borrowed. As a part of its 20th anniversary celebration held in October of this year, the church launched a debt retirement campaign and raised over \$8,000 to pay off indebtedness on its buildings. Participating in the ceremony were, 1st row, J. W. Goodson, Emmitt Kimbrell, Robert McDonald, pastor, and Orlan Kelley. Not able to be present was M. T. Trunum. Kimbrell and Trunum gave the land for the church site and Goodson and Kelly have been deacons in the church since it was organized.

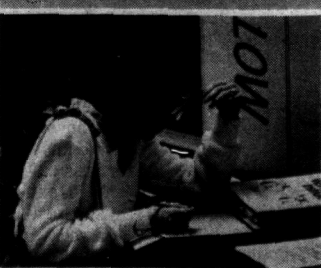


FIRST BAPTIST CHURCH, UNION on Nov. 1 held a Victory Celebration for debt retirement of a three-phase building program begun in 1967. A \$42,000 pastorial was dedicated in 1970. A \$146,000 education-fellowship building was dedicated in 1972. A new sanctuary, office suite, library, and choir rehearsal area were completed in 1975. For the latter, \$200,000 of the \$556,000 cost was borrowed. A steeple with carillon bells was added for \$34,000. On Nov. 1, Ferrell Cork and Douglas White, former pastors, and Terrell Suggs, present pastor, were speakers. Cecil Barnett, general building committee chairman, presented the framed note to the congregation. Above are deacons who signed the note: left to right, first row: R. B. Adams, Robert Mills, Leon Smith, J. D. Webb. Second row, Dwight Long, Mark Herrington, Covert Henry, Banks McNair. Third row, Joe Cleveland, Lester White, and W. S. Cassel. (Ralph Grady deceased). (UNION APPEAL Photo)



ACTEENS at North Calvary Baptist Church, Philadelphia, were honored for their accomplishments in Studia. Crowned Queen were Renee Thaggard, Amy Parker, Carol Parker and Kitty Cumberland (top photo.). Crown Bearers were Tiffany Green, Heather Holley, Dana Lewis, and Danelle Cumberland. WMU director is Ann Bridges; Acteen director is Lillian Killen. **NINE GIRLS** received Adventure 1 and 2 badges in GA's. They were (bottom photo) Kim Bridges, Shella Wells, Amy Bryan, Stephanie Irons, Dana Irons, Edie Royals, Melissa Kilgore, Christy Copeland, and Tammy Bryan. GA leaders are Sherry Irons and Lillian Killen.

Names in the News



PAM BLACK of Union was one of 11 Sunday School special workers from Mississippi who participated in a regional training institute at Irving, Tex., sponsored by the Sunday School Board's Sunday School department. More than 400 special workers are expected to participate in three institutes this fall.

Ralph Winders, retired as director of student work for the Mississippi Baptist Convention Board, has been employed as a part time chaplain at the Mississippi Baptist Medical Center, Jackson.

Antioch Church, Neshoba County, on Oct. 25 licensed Mike Truhett to preach. Danny Lanier is Antioch pastor.

Corinth Church (Tallahatchie) ordained John Clyde Champion and Billy John Clolinger as deacons on Nov. 22. Those on program included H. E. Shook, Paynes; Donald O'Quin, pastor, First Charleston; Stanley Henriques, pastor, First Tutwiler; Gerald Shook, pastor, Paynes; Frank Robertson, Corinth Church; and Matthew L. Greer, Corinth pastor.

First Baptist Church, Ridgeland, recently honored its minister of music and youth, **Danny Brock** and his wife **Renee** for their service the past three years. Nov. 1-8 was declared "Danny and Renee's Appreciation Week." A special presentation was made during the Nov. 1 Sunday morning service honoring their continued dedication to the people at First Baptist Church. Danny and Renee were invited to different members' homes throughout the week for meals and during a reception Sunday night, Nov. 8, the couple was presented a love gift from the church. Ed Griffin is pastor.



ANTIOCH CHURCH (ALCORN) has given its pastor, **MIKE JOHNSON**, a plaque of appreciation and a trip to the Holy Land. Pictured with Johnson, center, are Doh Rinehart, Sunday School director, and Kathy Lee, program chairman.

West Heights Baptist Church, Pontotoc, celebrated the seventh anniversary of its pastor, **Jack Gregory**, on Nov. 15 and the fourth anniversary of its youth and music director, **Billy Joe Kennedy**. A monetary offering was presented to each of them from the congregation. A covered dish dinner was served. Deacons sponsored the event.

Staff Changes

Calvary (Lowndes) has called Mike Carroll as minister of youth.

Doug Hutchins has accepted a call as pastor of Longino Church, near Philadelphia, Neshoba Association. He, his wife Donna, and three children have moved from a pastorate at Pineville, La.

Cynthia Snow is the new church pianist at South Side Church, Meridian.

Mars Hill Baptist Church, Summit, has called Clay Campbell as minister of music. Campbell and his wife Anita have one son, Greyson.

T. J. Wright has resigned the pastorate of New Hope Baptist Church, Yalobusha County.

Poplar Springs (Copiah) has called Jim Pender as pastor. Pender moved from the Shady Grove Church, Hazlehurst.

Hebron (Grenada) has called Bill Wilson of Grenada as minister of music.

Camp Ground pastor Danny Munson, in Yalobusha County, has resigned to enter New Orleans Seminary.

Randall Perry, pastor at Bay Vista, Biloxi, for three years, has resigned to accept the pastorate of First Church, Canton, Ga. A former associate pastor of First Church, Gainesville, Ga., he is an Alabamian and a graduate of New Orleans seminary.

Jimmy Willey, Baptist Bible Institute student, has accepted the pastorate of Greenwood Baptist Church, Greenwood, Fla. Willey is a third year student at the institute in Graceville, Fla. and plans to graduate in 1983 with a Bachelor of Ministry degree in theology. He is a Pascagoula native.

James Pettit has resigned as pastor of Liberty Road Church, Calhoun County.

Dan Avery has accepted the pastorate of Enon Church, Clay Association.

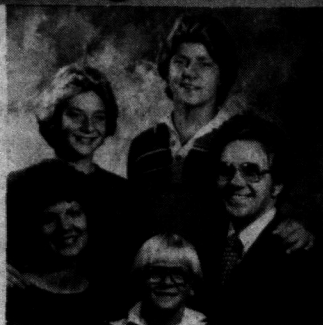
At Mt. Moriah (Lincoln), **Floyd Grice** has resigned to accept a call as minister of music for a church in South Carolina.

Terry Walker has resigned as minister of music at New Prospect (Lincoln).

Larry Hill has resigned the pastorate of Olive Church, Gulf Coast, to accept the pastorate of Anchor Church, Oxford.

O'Tuckalofo (Yalobusha) has called Randy Gillespie as pastor. Gillespie and his wife Kathy have two sons, Zane and Jason, and a daughter, Randa.

Tommy Mangum has resigned Avera Baptist Church (George-Greene) to become associate pastor at Moselle Baptist Church.



The Whites

Richard White has assumed the pastorate of First Baptist Church of Runnelstown. He and his wife Carol have three children, Jonathan, 8, Paige, 12, and Chris, 14. White has served churches in Mississippi and Florida. He was graduated from William Carey College and New Orleans Seminary.

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Bible Book Series

Parables of the Kingdom

By Lewis Sewell, Oxford
Matthew 13:1-58

In this chapter of Matthew's Gospel Jesus described the kingdom through teaching in parables. Two of the parables recorded in chapter 13 are found also in Mark and Luke—the sower and its interpretation (cf. Mk. 4:1-9; 4:13-20 and Luke 8:5-15) and the mustard seed (cf. Mk. 4:30-32 and Lu. 13:18,19). Four of these parables are found only in Matthew—the tares and its interpretation, the hidden treasure, the pearl of great price, and the drag net.

Perhaps the most important and distinctive feature of this chapter is that the evangelist, according to the words of Jesus recorded in verses 1-15, makes it clear, as other evangelists do not, that Jesus deliberately adopted the parabolic method of teaching at a particular stage in his ministry for the purpose of withholding further truth about himself and the kingdom of heaven from the crowds, who had proved themselves to be deaf to his claims and irresponsible to his demands. Up until now he had used parables as illustrations and their meaning was self-evident from the context. From now onward he speaks in parables when addressing the unbelieving multitudes. Jesus interprets to his disciples in private.

I. The sower and the soils (13:1-23)

A parable is an illustration; it usually aims to teach one truth or point, but it may have allegorical traits. It was not a new form of illustrating or teaching truth, but Jesus used it with a mastery never surpassed.

Parables revealed the truth to those who could profit by them and concealed the mysteries of the Kingdom from the unworthy, who could not or would not understand them. This concealment of the truth was a judgment on the unworthy, but a judgment full of mercy. They were saved from the guilt of rejecting the truth, for they were not allowed to recognize it. And they were also saved from proferring it, for by parabolic teaching Jesus carried out his own maxim of not casting pearls before swine. The parable was a mercy to the unworthy in another way. A parable not only gets attention at the time, it impresses upon the memory. If the hearer's heart becomes receptive later, he understands the lesson that he missed when he heard the message. Jesus' parables were taken always from familiar objects. When the hearer would see the object later, he would be reminded of Jesus words.

In the parable of the sower and the soils, interest centers not on the sower or the seeds but on the varied situation in the soils. Though Christ is the sower, and sows the word of truth, the result depends upon the character of the soil or the individual who will receive or reject God's love and message in Jesus. The hearer of the teachings of Jesus has a personal responsibility.

Jesus describes four classes of hearers: (1) The unresponsive hearer. The seed gets no understanding. The Evil One, Satan, ever alert to block acceptance of the gospel, snatches it away; the man loses his opportunity. (2) The shallow hearer. He lacks deep roots. He understands that the message is important; it takes roots, but his faith and commitment lack depth and persistence; his promising initial discipleship proves transient. (3) The hearer who lets concern for material things crowd out his loyalty to God. He lets life get cluttered up with material wants and worries; deceived by the apparent importance and worth of wealth, he tries to serve God and mammon and lets mammon crowd out God. (4) The intelligent, fruitful hearer maintains steady loyalty to God and yields the fruit of worship and obedience. The harvest may vary with the individual disciple. However, no blame seems to be attached to the lesser harvest. Good soil, cultivated and kept free from damaging distractions, will yield a rich harvest.

II. The wheat and the tares (13:24-30)

The dandelion parable, only in Matthew, is interpreted in verses 36-43. The parable concerns not the soils but the kind of seed sown. The farmer sowed good seed but his enemy came later and sowed dandelion or tares, a useless weed that somehow resembles the wheat plant. Men are not blamed for sleeping; the point is that the enemy acts in secrecy, and the wrong becomes apparent only as the plants grow.

Pulling up the dandelion plants will uproot the wheat plants also, for their roots are intertwined with the dandelion roots. The only practical thing is to let both grow together until the harvest or judgment. Then, the two can be separated.

III. The mustard seed and the heaven (13:31-33)

In ancient Judaism the mustard seed was proverbially, as here, the smallest seed, which produces a re-

markably large plant; it becomes so large and sturdy that it may be called a tree. The parable indicates immense growth from small beginnings. The Kingdom of Heaven has begun to come in Jesus' ministry; it will grow and in full form attain amazing dimensions. This is the church.

A small amount of heaven permeates a large mass of dough. The Kingdom, now small, will spread and permeate the world. These parables do not mean that all men will accept the Gospel, but the Kingdom will show amazing growth from modest beginnings.

IV. The hidden treasure and the pearl (13:44-46)

These parables teach that the Kingdom of Heaven is worth more than every alternative life offers. It is wisdom to surrender everything else to obtain the joy and privilege of sharing in the Kingdom. The two parables emphasize one truth. In view of the Kingdom's supreme value it is profitable to give up whatever conflicts with complete and single-minded loyalty to Jesus and the cause of the Kingdom.

V. The net (13:47-52)

This parable teaches that some people outwardly connected with the kingdom of God will be found unworthy at the judgment and be rejected. The drag net was familiar to hearers near the Sea of Galilee. Thrown into the sea and pulled to the shore, it enclosed any fish caught between the net and the shore. Many fish were edible, but some were not. The fisherman picked out and kept the good ones; the rest were thrown away. So with God and men.

Homecomings

Bellevue Baptist Church, Lamar County, will observe its 29th anniversary with homecoming day on Dec. 13. Sunday School will begin at 9:45. Laverne Musser, pastor, will bring the 11 a.m. message. Damon Goff will lead the singing. Lunch will be served in Fellowship Hall. Afternoon service will begin at 1:30. "Former members, former pastors, and former music directors have a special invitation," said the pastor.

Miami (BP)—Although there are only six black Baptist churches in Miami Baptist Association, black Baptists ranked first, third and fourth in baptisms among the association's congregations.

Kennedy speaks at Mt. Olive Centennial

Mount Olive Baptist Church, Meridian, celebrated its centennial on Sunday, Dec. 6. J. Hardee Kennedy, vice



president of academic affairs, New Orleans Seminary, was guest speaker. Kennedy, a native of Quitman, Miss., will on retirement make his home in the Meridian area.

Kennedy Mount Olive Church has been served by 16 pastors. The founding pastor, H. A. Pickard, served there for 48 years before retiring in 1930. The present pastor, Bob Barker, Jr., came in the fall of 1979.

The church now has property and building valued in excess of \$300,000 and in 1978 opened a state accredited day care center for a largely rural area south of Meridian. For the past two years, Mount Olive has finished second in baptisms among the 50 churches in the Lauderdale Baptist Association. This past "M" night, the church won both banners for most present and also had 57 out of 58 present of the Training Union enrollment. The Sunday School now averages around 130 present, and only 131 enrolled. Lunch was served at the church Dec. 6.

"Hee Haw II" draws 500

New Hope Baptist Church, Foxworth, on Nov. 28 was the site of a performance of "Hee Haw II." The show conducted by young adults was necessary because of the good response to the first "Hee Haw." It was a fundraiser for a youth mission trip being planned for next summer. Between 400 and 500 people crowded into the gym. No admission was charged, but the young people operated a concession stand, and they took up a love offering as the people exited.

Various musicians from the community made up a band to accompany the singing "stars." New Hope people played the parts of cast members on the real television show.

"The reason we wrote this is we thought someone else might like to try it," said David Dewease, youth director. "It offers good, clean entertainment and doesn't cost much. Where else can you find that combination on Saturday night? You probably wonder just how successful our venture was. Well, I saved the best for last. We took in \$886.00 that night and we'll clear between \$700.00 and \$750.00 toward our trip!"



Franklin averages 100 in SS

By Linda Burgess

Franklin Baptist Church (Hinds-Madison Association) was chartered in 1917 in the rural Smith Community of Flora, with a membership of 24. Through the years, the church has seen good times and bad times. It has been blown away twice by tornadoes and rebuilt.

At the present time we have a membership of 236, with an average weekly attendance of 100 in Sunday School and 80 in Church Training. We have a Children's Church with an average weekly attendance of 35. On Oct. 10 our children went to Crooked Creek Baptist Church to put on the musical "Down By the Creek Bank" for the 5th time. We have weekly mission study with an average attendance of 32. At present our WMU is sponsoring a child from the Lighthouse Children's Home. The money we send is being used to help

fund her education.

On June 1980 we purchased for \$15,700 two acres of land with a three-bedroom brick home, which is now our parsonage, and a school building, which we have converted into a Family Life Center. This debt was paid in full in October of 1980. In November we celebrated our note burning.

Franklin Baptist is now participating in the Hinds-Madison Basketball Association with both men's and women's teams.

Our church is also actively engaged in a bus ministry. Last year the church baptized a total of 41 people, for which we are very thankful.

At present our pastor is Freeman Pierce, a man who we feel is dedicated to the Lord and seeking his will. His wife is our pianist and they have three children.

Linda Burgess is church reporter for Franklin Church.

Devotional

Shopping for cheap values

By Charles Holifield, pastor, Liberty
Romans 12:1-2

Anything less than total commitment or measuring up to the standard Paul describes in Romans 12:1-2 is shopping for cheap values in life. No matter what our task is in the Lord's Kingdom work, the will of God is the desired position of our life. Anything less than the will of God is a cheap or misplaced value.

When I was a boy, we lived on a farm and my father worked in the woods logging. My mother was a good manager in trying to make money go as far as it could. In the local newspaper was advertised a sale in town of two pairs of overalls for a dollar and shirts 25c each. My mother went into town and bought my father some overalls and shirts.

It was in the fall of the year and the first day my father wore a pair of the overalls and shirt it rained and then turned cold. After he had gotten wet in the rain his clothes began to dry as he worked. He had to unbutton the sides of the overalls and let out the galls on the shoulders as far as they would go and then the overalls only covered about half the calves of his legs when they finished shrinking that day. My mother had shopped for some cheap values in clothes. All was not lost. My father refused to permit my mother to buy cheap clothes for him, but the overalls were a perfect fit for me as a young boy.

The Kingdom is not receiving full value from our life:

1. Unless we take our religious faith seriously.
2. Unless we hold true to our convictions without going with the crowd.
3. Unless we are a giver not just a receiver.
4. Unless we can give our witness and testimony.
5. Unless we can work together in unity.

We make the decision as to whether we will be a real asset or liability to those we work with in the Lord's work.

Life and Work Lesson

Freed from legalism

By Joel E. Haire, pastor
First Church, Crystal Springs
Galatians 3:1-3, 10-13; 5:1-6

Perhaps you have had the experience of owning an older automobile that was difficult to start. You had a special combination for starting the car on cold mornings. It probably included pumping the accelerator and engaging the starter several times before success finally came. If any other combination was used starting was impossible. No doubt this became a habit and you could go through this process without thinking.

As time went by you decided to purchase a new automobile. On the first cold morning, out of force of habit, you attempted to use the old procedure in starting the new car. It didn't work. The new car was flooded and wouldn't start at all. This was not the fault of the new car. It was designed for easy starting. An old difficult method would not work on a new and well designed automobile.

People of the churches in Galatia experienced something new when they encountered Christ. He brought new life and a new way of life. He came to set men free. This new life in Christ could not be aided by anything else, an old system of legalism was useless as a means of salvation in the face of salvation by grace in Jesus Christ.

Paul rejected the legalism that the Judaizers brought to Galatia. However, he didn't stop there. He went on to show the greatness of freedom in Christ over bondage that came with legalism.

I. The foolishness of accepting less than the best (3:1-3).

When you have the best, why return to less? The Judaizers were not actually denying in words the work of Christ. They did not tell anyone they had to abandon Christianity. Rather, they talked about the requirements of the law as if they would add something to Christianity and somehow produce a kind of super salvation. They taught that salvation would be fuller and church life would be superior for those who depended on both Christ and legalism. On the other hand, Paul argued that adding to the work of Christ was an attempt to do away with the work of Christ. A person could not be saved in two different ways. It was not salvation on one side through faith and on the other side through works.

It was foolish to assume that anyone who had been saved by Christ could

return to the works of the law and find anything better. Christ was not only the best way of salvation; he was the only way. This should have been obvious to any Christian.

When Paul called the Galatians foolish, he was not making a general charge concerning a lack of intelligence on their part. However, he was revealing their foolishness in allowing themselves to be robbed of happiness and joy that comes with an awareness of freedom in Christ. The very best legalism could offer was false security, but it denied them true freedom and real security in Christ alone.

There seems always to be the temptation in our Christian lives to add our own good works as if these would make us more acceptable before God. Truly, the good works may help us in many ways. We certainly want to be as Christlike as possible. However, it is only Christ who cleanses us from all sin. Good works can never cleanse or save us. We will stand before God justified by Christ or not justified at all.

II. The privilege of justification by faith (3:10-13).

Paul gave a clear contrast between one who lived under the works of the law and one who lived by faith. He quoted scripture to show that those who depended on the works of the law for salvation were actually under the curse. This meant they must keep all of the law. Every single detail had to be noticed; nothing could be overlooked. Here was an impossibility. Man could not possibly keep every little detail of the law. Therefore, instead of the law being his salvation it was in fact his curse.

The curse of the law revealed the desperate condition of man without faith. In this sense it served to magnify the privilege of faith. Since man failed to keep all of the law it meant that salvation by grace through faith was the only way.

A curse was hanging over us in our failure to live up to the demands of the law. That curse would have fallen on us except for one thing. When Christ was crucified at Calvary he came between us and the curse. He allowed it to fall on him instead of us. He made our freedom possible by taking the curse of himself. He redeemed us from the curse of the law.

III. The liberty of freedom in Christ (5:1-6).

Paul reminded the Galatians that

they were standing in freedom and were to keep on standing in freedom. They were to stop being held by a yoke of bondage. They had been ensnared by a trap. The Judaizers were trying to bring the Galatians under the old yoke of legalism. In the face of this a consistent stand in Christ was their only hope.

They were not to make circumcision a condition of salvation. To do so would be to assume an obligation of bondage under the law. Christ's help was available for those who sought salvation in him with nothing else added.

When we try to add up everything we can think of that is good in our lives we still come up short. It leaves us with a feeling of hopelessness. When we try to add up everything we can think of that is good in the life of Christ, it is more than we can comprehend. His righteousness is not only adequate for our needs now, but is also adequate to present us faultless before God for eternity. As Christians we have the hope of righteousness by faith.

Faith works by love. Love is not just something tacked on to faith. Rather, love is a product of faith. It is at work in the faith experience. "For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Corinthians 5:14-15).

Charges changed for accused killer

LOVELAND, Colo. (BP)—Charges against the accused killer of Wendy Watts have been changed from manslaughter to second degree murder.

Steven Hiatt, 26, was "surprised" at the change in charges against him resulting from the shooting death of Wendy, 9, who wandered into Hiatt's apartment at 3:30 p.m., Nov. 7, while her parents attended a Bible study nearby.

Wendy's pastor, Dale Witt of Trinity Baptist Church, Loveland, said Wendy's funeral was the largest ever held in Loveland. It was estimated that 700 persons attended.

Both of Wendy's parents are deaf, though she was not. The Master's Hands Choir from Silent Crusaders Chapel performed "Amazing Grace," one of her favorite songs.

Uniform Lesson

Jesus: Son of Man

By Jerry E. Oswalt, pastor
Second Avenue, Laurel
Matthew 8:18-22; 9:1-3
Mark 8:31-33; 14:61-65

Jesus' favorite messianic self-appraisal was "Son of Man." He took the concept from the messianic prophecy in Daniel 7:13-14, 18, 27. According to that passage, the Son of Man would be a man from heaven who would receive the kingdom from the Most High and then deliver it to the people of the Most High.

The Jews interpreted the prophecy to be the promise of a militaristic, political hero who would lead them to become the greatest nation on the earth.

Jesus reinterpreted the title "Son of Man" and the role of the Messiah by applying the title to himself. He probably liked the title for two reasons: (1) it did identify him as the Messiah; (2) it identified him with humanity. In the Old Testament the phrase "son of man" was generally just another way of saying man.

Jesus used the title of himself in three basic ways: (1) in reference to his life and work; (2) in reference to his death and resurrection; (3) in reference to his exaltation and return.

I. In reference to his life and work (Matt. 8:18-22; 9:1-3)

Jesus made clear to all who considered following him that the way would not be easy. He wanted them to understand that he would make costly demands of them and that he would offer them no material rewards for their labors. He told one would-be disciple that not even a place to call home could be promised to one who followed him. And he let another would-be follower know that following him was not a matter of convenience but cost (8:18-22).

But he asked his disciples to do no more than he required of himself. He had denied himself the very human desire for a home and he had passed up a coveted responsibility of the oldest son to bury his parents (Joseph was dead but not Mary) in order to launch his ministry.

It was from the stance of personal human sacrifice that Jesus claimed the right to ask sacrifice from his disciples. And it was his self-denying life-style that prompted his disciples to believe that they, in spite of human weakness, could deny themselves and follow him.

Jesus dramatically demonstrated the Son of Man's authority over sin when a paralytic was brought to him for healing (9:1-3). He declared first that the paralytic's sins were forgiven. This created an enormous amount of consternation over some religious folk in the crowd who knew that only God could forgive sin. They accused him of blasphemy. He then played upon their mistaken notion that all sickness could be attributed to a person's sins. By healing the paralytic, he demonstrated that his declaration of the man's forgiveness must have been effective.

This is encouraging to the followers of Jesus. He condemned sin in the flesh (Rom. 8:3). He condemned it by providing forgiveness to sinners and by living above it as a man. He shares that authority over sin with his followers by forgiving them and by enabling them to live above it far more completely than before their acceptance of him as Savior.

II. In reference to his death and resurrection (Mark 8:31-33)

In Jesus' remarks to Peter following Peter's great confession (8:29), he brought the Suffering Servant of Isaiah 53 into the messianic scheme. Although he never called himself the Suffering Servant, he obviously identified himself, the Son of Man, with that role (8:31). The Jews, including Peter, did not see the Suffering Servant as their Messiah. They could not conceive of him in such humiliation and defeat. He was to be a king, not a servant (8:32).

Jesus reinterpreted the role of the Christ to his disciples and others. He said that the Son of Man would suffer many things, be killed, and arise.

Nothing is more comforting to God's people during hard times than to remember that God suffered in Jesus. He suffered the emotional pain of rejection, ridicule, and death; the physical pain of a brutal beating, deep lacerations in his brow, puncture wounds in his hands and feet, suffocation, and death; and the spiritual pain of feeling alienated from God. He can indeed come to the aid of his people when they suffer (Heb. 2:18) because he empathizes with them and lives to be with them (8:31b).

III. In reference to his exaltation and return (Mk. 14:61-65)

The title "Son of Man" was an all-encompassing title for the work of Jesus. While he used it to strongly em-

phasize his humanity, he also set it alongside his deity. He was the God-man, perfectly integrated in his divine and human nature. Therefore, he used his favorite title in reference to his exalted state as well as his earthly state.

When the high priest in desperation asked him if he was the Christ, the Son of the Blessed One, Jesus replied in the affirmative. But he went on to use his favorite messianic title again, projecting to that great day in the future when he would return in Judgment (14:62).

His point was that the high priest and others probably wouldn't believe that he was the Messiah until that day, but then "every knee will bow . . . and every tongue confess that he is Lord . . ." (Phil. 2:10, 11).

Jesus was truly a man. This was as essential to his becoming the Savior as was his deity. His conquest of sin in the flesh, his sacrificial, loving life-style and his sufferings, death, resurrection, and exaltation are vital truths for sinners in need of forgiveness, for sufferers in need of a God who cares, and for strugglers in need of hope.

Okolona to present "Singing Tree"

First Baptist Church, Okolona will have a live "Singing Christmas Tree." The two performances will be Sunday, Dec. 13, and Monday, Dec. 14 at 7 p.m. The singers will be members of the Adult and Youth Choirs, under direction of Mike Parks, minister of music.

The 82-voice choir will be accompanied by an eleven member instrumental ensemble including Sara Foster, piano; Eleanor Jagers, organ; David Bullard, drums; Carl Richardson, bass guitar; Jeff Brown, timpani and marimba; Scott Herron, trumpet; Keith Young, trombone; Don Chandler, French horn; Karen Smart, flute; Debbie Knox, clarinet; and Cindy Holloway, special percussion. Soloists include Joanna Carter and Jeanette Stevens.

The music will consist of selections from "First Christmas," by Joe E. Parks; other works by such composers as Don Wyrtzen, John W. Peterson, Larry Mayfield, and ending with the classic "Hallelujah Chorus" by G. F. Handel.